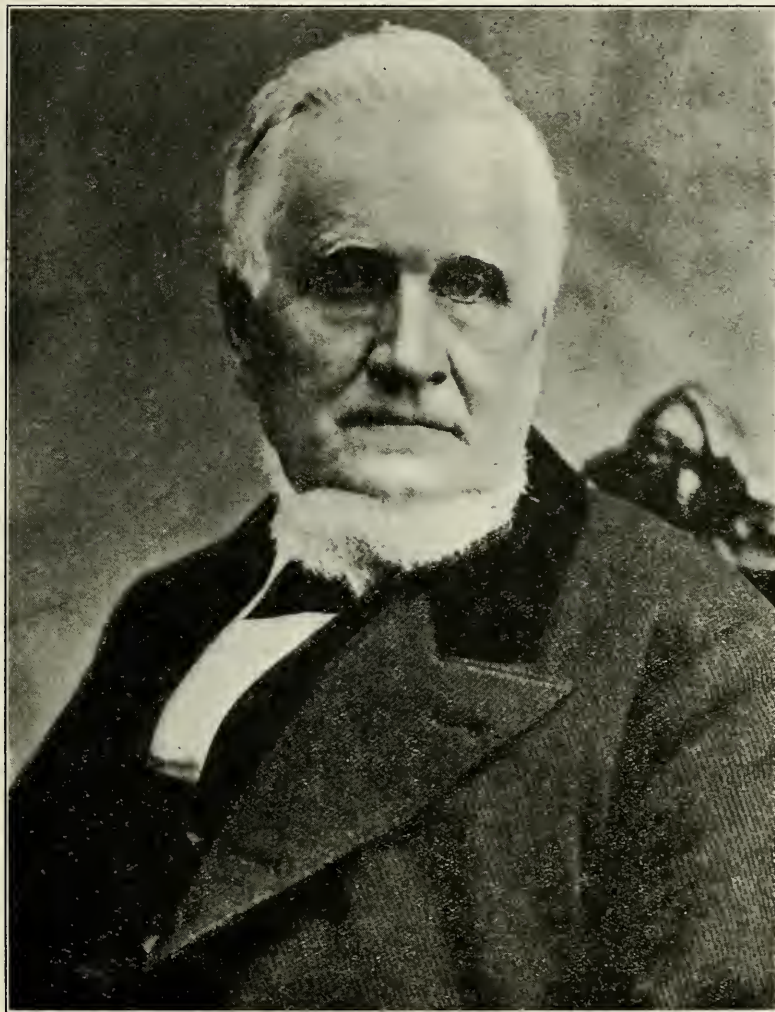


THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



President John Taylor

His Advice Proved A Blessing

(See article page 194)

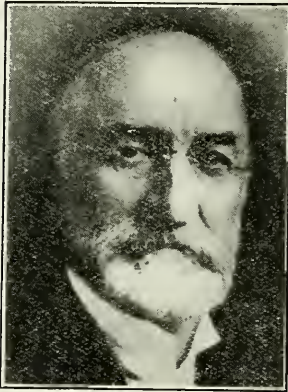
ON FOLLOWING COUNSEL

By PRESIDENT HEBER J. GRANT

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

I HAVE decided to write occasionally for the *Era* readers on the benefits to be gained from listening to and following the advice that may be given by the President of the Church, and will relate as examples incidents from the life of my nearest and dearest friend, the late Brigadier General Richard W. Young.

As a young man Richard graduated as a cadet at West Point, and before going to the school he was set apart by his grandfather, President Brigham Young, to serve as a missionary while in the school, and then, after graduation, to continue as a missionary in the army.



PRESIDENT GRANT

"Men who have sufficient faith to trust in God come out of difficulties"

After his graduation there was a surplus, so he assured me, of graduates from West Point, and more second lieutenants than the army needed, and it was considered no disgrace whatever for the graduates to resign; on the contrary, the government was pleased to receive their resignation, with the understanding that they would volunteer should the country ever be engaged in war.

Richard consulted his uncle, Colonel Willard Young, and other friends, including myself, stating that he would like to resign, as he was the only living child of his widowed mother; he hated to be separated from her, and an army career would not permit him to be near her.

Some of us agreed to loan him money to secure a legal education, which would cost, he thought, from four to six thousand dollars (£800 to £1,200). We had no doubt he would make a success as a lawyer, and would repay the loan.

After he had partially arranged for the money to pay his expenses for his education as a lawyer, he said to me: "Heber, inasmuch as grandfather blessed me and set me apart as an army missionary, do you think it is proper for me to resign that missionary labour without consulting his successor, President John Taylor?"

I told him it would not be right. He consulted President Taylor and he was told to remain in the army. It was a great disappointment to Richard.

When he secured his appointment in the army after his graduation, he was assigned to Governor's Island, a few minutes' ride from New York City. He entered Columbia Law School in New York, was graduated with honours, and during the time of securing his education he received a salary as second lieutenant and had quarters for himself and his family on Governor's Island, then counted by many as the finest army post in the entire

United States. He not only escaped being in debt several thousand dollars for his legal education, but in addition received a salary while securing his education.

After he had been graduated from Columbia Law School, General Winfield Scott Hancock, who was in command at Governor's Island, commended him on the industry he had exhibited in preparing himself for the battle of life. General Hancock remarked that many of the graduates of West Point were good—I would not be positive of the exact language—to marry millionaires' daughters; that the millionaires would throw their daughters, figuratively speaking, at the heads of the graduates, and the girls had no trouble at all falling in love with men wearing brass buttons. And as the youngsters who married millionaires' daughters had no need to think of their future financially, or to prepare themselves for the battle of life, the General said, they did not make very much of a record.

General Hancock also said he wished he could permanently promote Richard W. Young, but as that was out of the question he was pleased he could do one thing for him, and that was to choose him as one of his own staff officers. He remarked: "Lieutenant Young, you are chosen on my staff with the rank of major."

I was in New York City at the funeral of ex-President U. S. Grant. As I recall it, the procession was over five miles long. I was watching the procession from one of the insurance offices in Broadway, and it filled my heart with pride and gratitude to see a grandson of Brigham Young riding with the commanding general on the first line of that great five-mile funeral procession.

After graduating as a lawyer, Richard still kept in mind his wish to return to Salt Lake City, to be at home with his mother and to help take care of her, but feared that with

the limited salary he was getting after graduation from West Point he could do little or nothing for her.

Subsequently, when the permanent Judge Advocate-General had been given a special assignment at Washington, General Hancock appointed Richard temporary Judge Advocate-General of the eastern department of the army, and, as I remember, was

"Trust In God"

C. H. FOWLER said: "The best teachers of humanity are the lives of great men." President Grant shows in this article how the life of Brigadier General Richard W. Young teaches a lesson of faith in God, of the benefits of following the counsel of His servants.

General Young was a Latter-day Saint boy who, as President Grant points out, rose up through the ranks through "faith to trust in God." Born in Salt Lake City April 19, 1858, General Young died December 27, 1919. Serving his country in the Spanish-American war (1898) and in the World war, he also acted as associate justice and president of the criminal branch of the Supreme Court of the Philippine Islands (1899-1901). President Theodore Roosevelt appointed him in 1902 as a member of the board of visitors to attend the annual examination at the United States Military Academy, West Point. Always a loyal and faithful Latter-day Saint, General Young was president of Ensign stake from 1904 until his death.

working to have him permanently appointed Judge Advocate-General of the Missouri department at the time General Hancock died.

Richard then fell back to the rank of lieutenant, as another Pharaoh, figuratively speaking, had arisen who did not know Joseph. Richard came home on a vacation, and in the meantime I had become one of the Apostles. He then asked me, also his uncle, Brigham Young Jr., to plead with President Taylor to permit him to resign, as he had secured his education as a lawyer and wanted to come home and get behind him the starvation period of a young legal graduate.

A Son of Britain

PRESIDENT JOHN TAYLOR, whose advice, as President Grant shows, proved a blessing to General Young and whose portrait is featured on this week's *Millennial Star* cover, is a native of Britain. The third President of the Church, John Taylor was born November 1, 1808 in Milnthorpe, a beautiful little pastoral village resting in the green, rolling hills of Westmoreland.

In these enchanting surroundings—not far from Lake Windermere, home of the "Lake Poets"—John Taylor toiled as a ploughboy. As a young man he emigrated to Canada, where he received the Gospel. He later returned to Britain as a missionary. He was imprisoned in Carthage Jail with Joseph Smith when the Prophet was slain by a mob (June 27, 1844). Crossing the Plains in 1847, he became President of the Church October 10, 1880. President Taylor died in Kaysville, Utah July 25, 1887. He was a man of great physical and spiritual strength, a lover of good literature and a speaker of pure and dignified words.

Brother Brigham Young Jr. and I argued to the best of our ability at a meeting in the old Endowment House for Richard to be released from the army. Some others spoke in favour of his resignation, and when we had finished our talks, President Taylor said, "The time has not yet arrived for that young man to resign from the army."

This was a very great disappointment to Richard. He wanted to know what the reasons were. I told him there were no reasons given, only that President Taylor said he ought not to resign.

He said: "I would like to have some reasons."

I smiled and said: "Richard, he did not give any reasons when he told you to stay in the army, and you secured your education free of debt and were paid a salary by the government while you were doing so, and upon graduating you were honoured by being chosen on the staff of General Hancock. I think you can now well afford to take the advice of President Taylor."

He said: "Oh, I wouldn't think of doing anything else, but I wish there were some reasons."

I assured him that when Brother Taylor said, "Your young friend ought to stay in the army," I had an

impression that that was exactly the right thing.

Richard was on his way to his new assignment—I have forgotten to what place he was assigned—when he met one of his fellow students who had graduated in the same class, and he was be-

(Continued on page 204)

THE PRIESTHOOD ANSWERED HER CALL

*By Albert A. Cole**

STEAM filled the room, and the heavy boilers began gurgling away their song of work in the cask sterilizing plant of the Great Yarmouth brewery in which I worked. It was Tuesday morning, February 25, as I commenced upon another day of apparent routine work in my humble and none too pleasing occupation.

A Prayer of Faith

"Is ANY sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." That was the advice James gave nearly two millenniums ago. (Jas. 5: 14.) His promise was: "And the prayer of faith shall save the sick, and the Lord shall raise him up. . . ."

Brother Albert A. Cole, Great Yarmouth branch president, tells a beautiful story of James' counsel applied today . . . in a Norfolk village near the North sea. Elder Cole and his wife, Sister Violet M. Miller Cole, were baptized on the same day six years ago. Among his hobbies is work with children. In addition to the many duties that accompany the office of branch president, he directs the Primary activities in his branch. All but one of his pupils are non-members. Brother Cole could probably relate many interesting tales about his associations with children, but here he tells, in his humble way, a strengthening story of answering a sick woman's call.

This particular Tuesday began a customary day of work, but it developed into an unusual and memorable one for me indeed. Not long after I had begun my work at my machine—at 8:15 a.m. to be exact—a workmate handed me a note. Notes at work, and particularly at this hour of the day, were unusual, so I read the contents with thoughts of eagerness mingled somewhat with anxiety. The message was short: "Sister Cushion is dying and is asking for you to administer to her."

I became suddenly weak as the purport of these words dawned upon me. Here was I, just an ordinary worker, called upon to perform an important duty for a fellow being who was in the very Valley of the Shadows. Hurriedly I showed the note to the foreman, who granted me a leave of absence from the room of steam.

Cycling to my home in Great Yarmouth, I obtained a hymn book, sacrament card and consecrated oil, and then set out on the three-mile journey to Bradwell, where Sister Ann Caroline Cushion resides with her daughter, Sister Mabel D. Cushion Upcraft. I had no trouble finding her home along the hedge-bordered lane, for on the gate was the inscription "Gaza," so named in remembrance of Sister Cushion's son, Lon Alec, who was killed while fighting for his country near Gaza, Palestine, in the Great War.

Walking up the garden path, I entered the modern Upcraft home.

After a few hurried enquiries, I was ushered into the sick room.

*As told to W. J. A.

There was Sister Cushion, propped up in her bed to aid her breathing. Both her physician and her nurse had given her up. Bronchitis and heart trouble were the cause, and since she was 76 years of age there remained not a vestige of hope.

But the light that came into her friendly face, wreathed by silvery hair, was sufficient reward for my haste (I had reached her place in an hour's time since receiving the note). She assured me that I was not too late.

I immediately asked her what I could for her. Although she could not speak plainly, I understood that she wanted to be administered to and to partake of the sacrament of the Lord's Supper.

Realizing my responsibility, I knelt at the side of her grey-blanketed bed for a few minutes, and asked my Heavenly Father for help and guidance in the important task I had before me. Then I anointed her with holy oil, and sealed the anointing in the presence of Sister Upcraft. Then we all partook of the bread and water in sacrament.

Remembering that on a previous visit Sister Cushion had expressed the desire to hear the elders sing, I asked if she would like me to sing to her. Her face brightened. "Sing *O My Father*," she asked. So in the quietude of that sick room I sang those rapturous words composed by the Pioneer poetess, Eliza R. Snow. Then I sang *School Thy Feelings*, that inspiring song written in Britain by the late President Charles W. Penrose.

RETURNING to the plant at 2 p.m., my thoughts throughout the afternoon lingered in that room in which Sister Cushion lay battling against death.

Work completed, "tea" over and Primary children's practice finished, I set out again for Bradwell in the evening, all the time wondering apprehensively what I would find when I arrived. Upon arriving, I found Sister Cushion still breathing, but much weaker. She asked me to administer to her with prayer and oil once more. After meeting her request, I seated myself, and began to wait. A change came over her. Her countenance glowed with a new radiance. She seemed to take on the appearance of youth.

The following morning my wife visited Sister Cushion, and found her much better. The doctor, one of the well-known physicians in the area, told her that Sister Cushion now had a chance for recovery. He said that he had given her up two days before, but that a remarkable change, which he could not explain, had come over her. To us, the source of that change was clear. It was the power of the holy Priesthood which I held—the same Priesthood which the Apostles of old held, restored in these last days to the Prophet Joseph Smith, a Priesthood which no man can enjoy "but he that is called of God as was Aaron."*

Since the administration to her, Sister Cushion has been able to converse with visitors and to explain to them the healing power of the Priesthood.

From that call to me in the boiler room that Tuesday morning developed a wonderful experience. The incident demonstrates the divinity and moving force of the Priesthood, no matter how humble the trade of us who hold it might be.

*Hebrews 5: 4.

WHAT IT IS TO BE GRATEFUL

ONE of the deep sayings in that very wonderful book, the Doctrine and Covenants, is this :

It pleaseth God that he has given all these things unto man (materials for food, raiment and shelter) ; for unto this end were they made to be used, with judgment, not to excess, neither by extortion. And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments. . . . He who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come (89 : 20-23).

If we probe a little into this passage, we shall find the following points rising to the surface :

First, the element of humility. Sometimes man is inclined to become self-sufficient and to eliminate God from the picture. He says to himself, "I plan, I work, I profit from my labour, and there an end." Then comes a depression, which is man-made, or a drouth, which is Nature made. He becomes hungry and discouraged. Thereupon he begins to take on some humility, and God is apt to come back into the picture. At such a time he is likely to say to himself, "God hath given all these things unto man." In humility there is strength, not weakness, because it shows one's lack and because it opens the way to genuine growth. The proud man is his own worst enemy.

Second, the element of gratitude. Gratitude is feeling. It implies a close and tender relationship between a giver and a receiver—as between God and man. The feeling of gratitude opens the soul. A beautiful spring morning, a gorgeous autumn day, a rose opening its petals to the dawn, a cliff or mountain rising far above our heads—these make the heart leap up. So does a gift that we appreciate—the gift of life, of happiness, of love.

Third, the element of thankfulness. Thankfulness is the expression of the feeling of gratitude. Sometimes this expression takes the form of words, sometimes of deeds. "Say it with flowers" has its basis in good psychology. According to the passage quoted, God wants deeds rather than mere words as the expression of gratitude. "Works of righteousness" is the phrase used, and the "reward" is "peace in this world and eternal life in the world to come."

In all this the spotlight is not on God, but on man. That is, the Lord does not desire gratitude for His own sake, but for man's. Every parent will understand this. Whose soul is opened, developed? Why man's? What is it that makes the soul grow? Why, the feeling of gratitude in this three-fold aspect—provided, of course, it is expressed in "keeping the commandments." Thus gratitude becomes one of the most powerful, creative influences for good in human life—gratitude toward God.—(From *The Instructor*.)

THAT load becomes light which is cheerfully borne.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MARCH 26, 1936

EDITORIAL

"CURSE OF BETTING AND GAMBLING"

THE public press recently carried a little item giving a vicar's criticism of certain conditions in his parish. The gentleman made reference to the "godless indifference" which he said prevailed in his town. He was quoted as saying: "There is a growing curse of betting and gambling that is ruining homes and characters. There is little or no parental effort to give a true motive for life, because they don't know it themselves. I think betting and gambling are more rife in this place than in any I have ever lived in."

We give this quotation for what it is worth, not knowing the extent of betting and gambling in the community of which the good Vicar was speaking. To us it seems, however, from what we see in the papers, that betting and gambling are a curse not only to the Vicar's parish, but to a large number of other towns in Britain and to other countries also.

Betting and gambling are sins—they are grave violations of a Christian moral code. They are debauchers of character, devices of satan to bring unbelief, sorrow, distress and suffering to God's children. Losses and disappointments due to gambling—betting is a species of gambling—not infrequently lead to crime and suicide. These vices are a black blot on the character of any person who indulges in them. They are usually secretly engaged in, for none given to these vices is fully trustworthy, and therefore cannot be given a responsible position where the handling of money is involved. No trust company will go surety for a known gambler.

No practice or activity that aims to get something for nothing is truly honest. Hence no type of betting can ever be honest. Oh yes, we know; some respectable people engage in betting. But this does not make betting respectable. No vice is made a virtue even though a bishop engages in it. How unfortunate! Even in this "green and pleasant land" betting appears to be so general that it has become a national vice. No wonder the Vicar called his parish a godless place. A faith strong enough to take the people regularly to divine services cannot exist in any community given to any species of gambling. Gambling and a love of God cannot dwell together.

The Vicar spoke of parents' failure to motivate properly the lives of their children. Those who have no faith can hardly develop faith in others. Is this not the real reason why the gentleman can complain of a "godless indifference"? For unless the

parents are God-fearing, the children are not likely to be. "Like begets like," faith begets faith. No man can have a greater responsibility than that of parenthood. God will not hold him guiltless who does not try to develop faith in his children.

Readers, a strong active faith in our living Redeemer, Jesus Christ, is the greatest need of the age, both for the individual and the nation. If such a faith were universal, vice of every type would disappear and love would rule the world. God hasten the coming of such a day, for come it will!—JOSEPH F. MERRILL.

PARTAKING OF THE SACRAMENT WORTHILY

IN our editorial in the October 24, 1935, issue of the *Star* on partaking worthily of the sacrament of the Lord's Supper occurred this sentence: "Hence we must have no feelings towards any brother nor *permit him to continue to have feelings towards us.*" Apparently some of the saints read more into the italicized part of this sentence than the writer intended. If one member offends another, then repents, goes to the offended and sincerely asks forgiveness and does all he can to obtain reconciliation but fails, shall he refrain from partaking of the sacrament until the offended brother becomes reconciled? Since apparently the above quoted sentence was misunderstood by some of the members we wrote to the First Presidency, presented a specific case, and asked the foregoing question. The answer was that when the offender *had done as stated* he was justified in partaking of the sacrament, even though the offended brother refused to become reconciled.

The Presidency called attention to Section 64: 9, 10, in the Doctrine and Covenants as follows: "Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men."

We hope that the above, together with what was written in the editorial mentioned, will make clear as to who can partake of the sacrament worthily.—JOSEPH F. MERRILL.

DISTRICT CONFERENCE NOTICES

SESSIONS beginning at 11 a.m., 2:30 and 6:30 p.m., Hull district conference will be held in Hull branch chapel, Wellington Lane, Hull Sunday, March 29. President Joseph F. Merrill and President Joseph J. Cannon will be in attendance.

Scottish district conference will convene Sunday, April 5, in Masonic hall, 30 Abbotsford place, Glasgow. Meetings will commence at 11 a.m., 2:30 and 6:30 p.m.

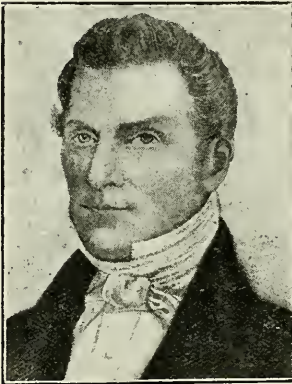
Saturday evening concerts will precede both conferences.

THIS WEEK IN MORMON HISTORY

A Centennial Of The Dedication Of The First Temple

WHILE the dawn of a new Sabbath day was yet bursting in the east, people began gathering . . . gathering on the most elevated plot in the surrounding vicinity of that Ohio city, resting as it did almost on the shoreline of blue Lake Erie. Like honey bees returning to the hive, they swarmed around their Temple long before the doors were scheduled to open, at 8 a.m.

Those hundreds were happy, and there was every reason for their exultation. This day was to see the fruition of three years of toil, of sacrifice and of hope in the midst of the most trying kind of persecution from the outside and penury from within. On this day—**March 27, 1836**—the Kirtland Temple, the first House of the Lord in this dispensation, was to be dedicated.



HYRUM SMITH

His was a prominent part in erecting the Temple

More than three years before the Lord had spoken to His prophet, Joseph Smith, commanding the saints to “establish a house, even a house of prayer, a house of fasting, a house of learning, a house of glory, a house of order, a house of God.” (Doctrine and Covenants 88: 119.) A building committee of Hyrum Smith, brother of the Prophet, Jared Carter and Reynolds Cahoon had been appointed on June 5, 1833. Work had begun when George

A. Smith hauled the first load of stone and Hyrum Smith and Reynolds Cahoon commenced digging, with their own hands, a trench for the foundation.

Thus, by the very “sweat of their brow” the saints raised up this singular edifice to which they were now assembling for dedication.

When the doors were opened for the dedicatory services, hundreds of souls filed into the Temple of brick and stone. Its dimensions (eighty feet long, sixty feet wide, fifty feet high with a tower rising 110 feet) permitted an assemblage of slightly less than one thousand. Hundreds of others were yet outside. In order to accommodate them, services were held in an adjacent school house.

Inside the Temple all were seated in order. Each organized body of Priesthood, with its presiding officers, sat in unit in an appointed place.

The services commenced at 9 a.m. Sidney Rigdon, first counsellor in the First Presidency, gave an eloquent and sublime discourse for two and one-half hours. In the afternoon meeting the

names of the Church authorities were presented. Then the tall, broad figure of the Prophet arose. He offered the dedicatory prayer. He affirmed that this prayer (Doctrine and Covenants, Section 109) was given him by revelation. A reading of it is convincing enough that it is of the divine. Then that soul-stirring hymn, *The Spirit of God Like a Fire Is Burning*, was sung by the congregation. Among the other speakers that followed were Frederick G. Williams of the First Presidency, Hyrum Smith, Apostle Brigham Young, who spoke in tongues, and Apostle David W. Patten, who interpreted. Another highlight of the day's proceedings was the salvo of shouts, "Hosanna, Hosanna to God and the Lamb," which was repeated three times, each time being sealed with "Amen, Amen and Amen." Later in the evening a Priesthood meeting was held.



KIRTLAND TEMPLE

"The First House of the Lord in This Dispensation"

secution forced the saints to flee from Ohio and the Temple fell into the possession of apostates.

Although vicarious work for the dead and ordinances which were (and are) subsequently performed in Latter-day Saint temples were not carried out in Kirtland, this edifice marked the beginning of temple building in these latter days. Temple work is a necessary link in bringing about the Lord's plan as expressed to Moses: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man" (Pearl of Great Price, Moses 1: 39.)

The late Apostle James E. Talmage lucidly explains the purpose of temples in an article in *One Hundred Years. Resurrection* is a gift which every mortal, whether of righteous or sinful state, inherits through the atonement of Christ. *Salvation* is a gift

It was indeed a pentecostal time. Many testified that heavenly messengers attended the services during the day, and in the evening people of the neighbourhood came running together, hearing an unusual sound from within and beholding a light resting over the Temple.

March 27, 1836 is a significant and memorable day in Latter-day Saint history. Kirtland Temple was the first of nine temples which have been erected by the Church of Jesus Christ in this dispensation. Seven of them are in use in the Church today. Kirtland Temple remained in the hands of the Church only a short while. Two years after its completion per-

provided through the Saviour's atonement for those who comply with the laws and ordinances of the Gospel:

The individual exercise of saving faith in the Lord Jesus Christ, the manifestation of true repentance, submission to the authorized ordinance of water baptism by immersion for the remission of sins, and to the higher baptism of the Spirit through the authoritative imposition of hands for the bestowal of the Holy Ghost.

These requirements and their consequent effects may be realized without temples. But *exaltation*, "whereby resurrected man may advance from one stage of relative perfection to another, until he attains the powers and capacity of godship comprising eternal increase and never ending progression," is obtainable only after compliance to ordinances in the House of the Lord.

These ordinances, both for *salvation* and for *exaltation*, are performed in the temples by the living for themselves and also vicariously for the dead, who are entitled to the transcendent effects, provided they are worthy.

To return to Kirtland, the Temple there holds an enduring place in Latter-day Saint annals. First, it is a monument to the struggle and strength of the early saints who raised it up under those trying conditions. Secondly, the heavenly manifestations and visitations, including the appearances of the Saviour, Moses, Elias and Elijah (which will be discussed in next week's issue of the *Star*), which occurred within the walls of the Kirtland Temple are of lasting importance. And thirdly, the structure in Kirtland marked the beginning of the glorious work of temple building in this dispensation. For these reasons, that memorable dedication one hundred years ago occupies a golden page in Mormon history.

Other Anniversaries This Week

March 27, 1907—Durham House, 295 Edge Lane, Liverpool, was dedicated by President Charles W. Penrose as the headquarters of the European and British mission. This large mansion remained the home of the Mission offices until early in 1933, when they were transferred to London. Durham House was torn down this winter by University of Liverpool, which purchased the property from the Church.

March 29, 1854—Born deaf and dumb, Halsden Marsden, 18 years of age, was miraculously healed from his deafness under the administration of Elders John S. Fulmer and David B. Dille, in Rochdale, Lancashire.

March 31, 1804—Birth in Bristol, Gloucestershire of Thomas Tanner, a member of the first company of Mormon Pioneers to enter Salt Lake valley in 1847.—WENDELL J. ASHTON.

ON FOLLOWING COUNSEL

(Concluded from page 196)

wailing his fate because he had to come away out to Utah, while he thought Richard—as I remember the expression—was a lucky dog in having the appointment which had been assigned to him, having previously had the best place in the army, namely, Governor's Island, and then getting another fine appointment.

Richard suggested to his fellow graduate that they apply to the Secretary of War for an exchange of assignments. They did so; the exchange was made, and Richard was stationed at Fort Douglas for four years, and was able to be in the law office of his relative, the late LeGrande Young, and get through what is known as the starvation period of four years as a young lawyer, drawing a good salary from the government and having a fine residence at Fort Douglas (near Salt Lake City) without expense.

The day that the announcement was made that Richard's assignment at Fort Douglas had expired I called at President Taylor's office—I have forgotten for what purpose—and he said, "I see by the morning paper that your dear friend, Richard W. Young's term has expired at Fort Douglas, and he is about to go East. You may tell him that the time has now arrived for his missionary labours in the army to end, and he is at liberty to resign."

Faith, we are told, is a gift of God, and Richard had the faith to accept the counsel and advice of President Taylor, and it is little less than wonderful that he should have secured the finest post, so considered, in the army, secured his education without running into debt, and received a salary from the government while securing it.

Certainly God moves in a mysterious way His wonders to perform.

My experience is that men who have sufficient faith to trust in God come out of difficulties, financial and otherwise, in a most miraculous and wonderful way.—(In the *Improvement Era*, March, 1936).

OF CURRENT INTEREST

Europe—Swift moves continue to assert themselves on Europe's political chess board, following Germany's reoccupation of the Rhineland in defiance of the Treaty of Locarno (*Star* March 12). Both the League of Nations Council and Locarno Powers (Britain, France, Italy and Belgium) held sessions in London last week, but when this week opened no clear solution to the problem had yet been reached. In campaign speeches for his coming plebiscite, Herr Hitler has reiterated that under no circumstances will German troops be withdrawn from Rhineland. Meanwhile a new peace plan has been drafted by Locarno Powers, and the proposals have been endorsed by French and British cabinets. The plan, outlined, in a White Paper, was explained before Parliament by Foreign Minister Anthony Eden, March 20. Salient points of the plan include: (1) Submission to The Hague World Peace Court of

the Franco-Soviet Mutual Assistance Pact (which Germany protested against in reoccupying Rhineland) for decision as to whether it infringes Locarno Treaty; (2) request Germany not to reinforce her Rhineland troops nor to fortify area; (3) promise not to increase French or Belgian frontier concentrations; (4) establish a new demilitarized zone on the German frontier to be policed by British and Italian soldiers; (5) call a world peace conference to consider new network of European pacts and economic problems, and (6) if negotiations fail, to offer France and Belgium fresh frontier guarantees, Britain and Italy undertaking the commitment. While international conversations have held the public spotlight, Sir Thomas Inskip, appointed new Defence Coordinating Minister (March 13), is assuming his new duties with the purpose of accelerating Britain's new rearmament programme.

MANCHESTER DISTRICT CONFERENCE

DISTRICT President William Gregson conducted the sessions of Manchester District conference in Rochdale Town hall Sunday, March 15. There were 253 persons in attendance at the evening meeting, at which President Joseph F. Merrill, President Joseph J. Cannon and Sister Emily T. Merrill of London spoke.

President Merrill emphasized that the Book of Mormon is itself a most convincing testimony of the divinity of Mormonism. He quoted the statement of the Three Witnesses certifying its validity, and showed how those three men (Oliver Cowdery, Martin Harris and David Whitmer) held firmly to that testimony until death.

The first principles and ordinances of the Gospel were discussed by President Cannon. He explained that membership in the Church required, first, a faith in Jesus Christ and His divine mission upon the earth; second, a repentance from

former sins and an acceptance and practice of His teachings; third, baptism by immersion for the remission of one's sins, and fourth, a spiritual baptism through the laying on of hands by those in authority for the gift of the Holy Ghost.

Sister Merrill stressed the need for living the Gospel, and demonstrated that Mormonism offers the remedy for the world's ills.

Afternoon speakers were Sister Ramona W. Cannon, Mission Relief Society president; Elder Bertram T. Willis, Mission Sunday School superintendent, and Supervising Elder Keith L. Freeman, Elder Vernon A. Cooley and Brother Donald Kershaw.

The morning meeting was a testimony service.

Music at the conference was supplied by the Mission M Men quartette, a missionary chorus, the Singing Mothers and Daughters, Mr. Horace E. Rorke, who rendered selections on the organ.

NEWS OF THE CHURCH IN THE WORLD

Resident of Salt Lake City, Mr. Mark Austin recently visited his friend Brigadier-General Henry D. Styer, once stationed at Fort Douglas (near Salt Lake City) and at the Utah Agricultural College and now living in Coronado, California. Following his return, Mr. Austin received a letter from the General. Excerpts read: "Extracts of Congressional Records were very interesting to me. The opinions expressed agreed with my own, as to the Mormon people, whom I have known since 1886. To give you my Utah service in detail: I graduated from West Point in 1884, two years after your friend, Richard W. Young (see article page 194), whom I respected and admired. . . . I had about a thousand Mormon boys in my Brigade at Camp Lewis, some of them having been under my instruction at Logan. All were efficient soldiers. . . . We have never had better neighbours or friends during my 42 years of army service than we had among the

Mormon people in Utah. . . . No graduates of any other college have a better record of efficiency than those I knew in Utah: Will (William M.) Jardine, a Cabinet officer; (Elder B.) Brossard, tariff commissioner; (Melvin C.) Merrill, chief editor of Agricultural Publications, are among those at the head of the honour list of students I knew."

Commemorating the ninety-fourth anniversary of the organization of the Relief Society (Star March 12), the General Board of the organization presented a radio programme over Station KSL in Salt Lake City March 17. Greetings to thousands of workers were sent out over the air by President Louise Y. Robison.

Culmination of the world's largest basketball tournament—the Latter-day Saint M Men competition—was reached in Salt Lake City Saturday, March 7, with Ogden Eighth ward retaining the title. Nearly 15,000 youths from Mexico, Canada and various parts of America competed.

FROM THE MISSION FIELD

Transfers—Transferred March 16 were Elders Clarence B. Cannon, from Hull to Manchester district; Leland W. Thomas, from Manchester to Hull district; Ellis E. Craig, from Liverpool to Manchester district; P. M. Anderson Moyes, from Manchester to Liverpool district, and Vernon A. Cooley, Sheffield to Manchester district.

Appointments—Elder Vernon A. Cooley was appointed Manchester district supervising elder March 18.

Doings in the Districts: London—Southwest London branch Primary conference was held in the branch hall Sunday, February 16, under the supervision of Sister Winifred Bullock, Primary president. Taking part on the programme presented on a garden-like stage were Alice Bickerstaff, Mark Cannon, Campbell Wallace, Bateson Wallace, Pauline Bishop, Peter Bullock, Irene Gamble, Pamela Lake, Patricia McCready and Sister Agnes Hislop. Sister Mildred Poole, district Primary supervisor, spoke and numbers were contributed by the Singing Mothers.

Battersea Town hall was scene of Southwest London branch Sunday School social Tuesday, March 3. Sister Ivy Abel rendered vocal solos and community singing was directed

by Brother John Bullock. Brother William H. Bickerstaff was in charge of games. The Relief Society served refreshments.

Sunday School conference was held by Southwest London branch in Battersea Town hall Sunday, March 8, Sister Winifred Bullock of the superintendency conducting the programme. Evening speakers were Sisters Ada Harris and Ann M. Bickerstaff, Brother Fred Beckingham, Brother William H. Bickerstaff of the mission superintendency, Brother James R. Cunningham, district supervisor, and District President Andre K. Anastasiou. Songs were given by Sunday School children and the branch choir.

Semi-annual Southwest London branch conference was held in Battersea Town hall Sunday, February 9, under the direction of Branch President Samuel Hislop. Superintendent George Bickerstaff con-

The Press Says . . .

ARTICLES describing activities of the Church in Britain continue to fill the press clipping files at Mission headquarters. Some extracts from recent editions read:

“Man is, that he might have joy”—a fundamental principle of the Church of Jesus Christ of Latter-day Saints—was the topic of Dr. Joseph F. Merrill, D.Sc., Ph.D., last Sunday evening, when addressing one of the largest audiences ever accommodated by the L.D.S. chapel at Rose Grove.”—*Burnley Express and News* (March 4).

“An address on ‘Mormonism’ by Elder Claudius E. Stevenson of Salt Lake City, Utah, at present filling a missionary term for the Church of Jesus Christ of Latter-day Saints, was delivered to members of the Rover Crew of the Boy Scouts Association, Second Norwich Troop. In his address, Elder Stephenson gave descriptions of the archaeological findings in South and Central America. These were illuminated by plates and material from the archives of the University of Mexico, at Mexico City. ‘The Book of Mormon and Its History of the Forefathers of the American Indian’ was the subject of the discussion after the address. Questions were taken by Elder Delbert N. Groom of Rigby, Idaho.”—*Norwich Mercury* (March 14).

ducted the Sunday School session, speakers at which were District President Andre K. Anastasiou, Brother William F. Bickerstaff and Sister Lillian Starbuck. President Anastasiou and Supervising Elder Richard G. Harston spoke in the evening. Music was provided by the Singing Mothers, directed by Sister Ada Harris.

Nottingham—An M. I. A. social of community singing, dancing and games was held in Eastwood branch hall March 3, under the direction of Sisters Elizabeth Cornwall and Laura Dimler. These sisters also had charge of a genealogical social in the branch hall Thursday, March 5.

A pageant on "Prayer" was presented by children of Hucknall branch at Primary conference in

the branch hall Sunday, March 1. Sister Winifred Hayes conducted the programme, and the district presidency and Sister Margaret Wild, district Primary supervisor, were in attendance.

Sheffield—A concert was presented in Sheffield branch hall Saturday, March 7, by Sunday School officers and teachers, headed by Superintendent George A. Stubbs. The programme, witnessed by 160 persons, consisted of *Excerpts From Little Women* (in three acts), dialogues, *Songs of the West* and dancing by pupils of Miss Patty Harrison. Attendance prizes were awarded Sunday School scholars by Branch President Harry V. Bailey. Proceeds of the affair went to the Children's Seaside Holiday Fund.

DEATHS

MARTIN—Brother Hugh Martin, 51, of Airdrie branch, died of a lingering illness February 22. Funeral services for this loyal member of the Airdrie branch were conducted in the home under the direction of Elder Keith M. Macfarlane. Branch President Thomas M. Graham and Elder Dean W. Francis spoke, and the grave was dedicated by Elder William R. Firmage.

COOKMAN—Sister Ethel Hague Cookman, 41, of Manchester branch

passed away February 19, and funeral services were conducted by Elder James W. Calderwood in Preston Nonconformist chapel February 22. Tribute to Sister Cookman, for many years a faithful member of Preston branch, was given in sermons by Elders Calderwood and Franklin W. Gunnell of Manchester district, and Brother Clifford Hartley of Preston branch. Elder Calderwood dedicated the grave in Preston Cemetery.

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